

THE COLONIZATIONIST

AND

JOURNAL OF FREEDOM.

N^o. III.

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AMALGAMATION OF RACES.

The following well written Essay is inserted, not because we concur with the author in some of his views—and we differ widely with him in others; but in pursuance of the principle of free discussion, which was laid down among the leading regulations of this Magazine, in the outset.

During the course of the present century, the condition of our colored population has excited such an universal interest, as to have become one of the most important topics of political discussion. In those States where slavery has ceased to exist, there appears to be but one sentiment as to the policy or morality of the institution, and we believe that the more enlightened and liberal classes of our southern brethren concur with us in viewing it as a political evil. It is somewhat strange, however, that while all men at the North profess the desire of ameliorating the condition of the African, of elevating the free black to a higher rank in the scale of social existence, and of redeeming the slave from his bondage, there should yet exist any essential difference of opinion as to the principles which should guide us in endeavoring to accomplish these objects. This difference of opinion ought not indeed, to be deemed an evil. It may for a time impair the strength, by severing the union, of the friends of philanthropy; but it serves also to excite discussion, to keep alive public interest, and finally, by these means, to elicit the truth.

The only opposition which the plan of colonization originally en-

countered from those who stood well affected towards the cause of African emancipation, was on account of its supposed impracticability. Its proposers were accounted as visionaries or enthusiasts, and it was thought that the time or money bestowed upon it, would be thrown away. It must be observed, that opposition founded on such principles as these, does not evince any hostility to the plan in itself, but merely shows that many who might ardently wish it could be successful, withheld their aid because they had no hope that it would ever prove so.

Since that time, other opponents of Colonization have arisen, whose ground of enmity is, not that they fear its failure, but its prosperity. These opponents are found, not in the slave-holding States, or, as might be supposed, among persons inimical to African rights and liberties, but here in New England, in Massachusetts, in the city of Boston, among men whose profession is philanthropy, whose watch-word is 'anti-slavery.'

As the professed object of the Colonization Society, as well as of this new party, is, to ameliorate the condition of our colored population, the only question that can arise between them, is as to the manner of effecting their common object; but their views on this subject are so completely at variance, that while the two parties exist, there must necessarily be an unceasing hostility between them.*

According to the views of the opponents of Colonization who have assumed the name of the 'Anti-Slavery Society,' our black population ought to be retained at home, and raised to a perfect equality of social intercourse, of civil rights, and political privileges. The views of the Colonization Society are expressed by their very name, and therefore need no formal exposition. We shall, therefore, proceed to consider briefly, the practicability of the plan of the adversaries of Colonization.

The plan of the Anti-Slavery Society appears to us to be utterly impracticable. It can only be attempted, either by gradually intermingling the two races by marriage and alliances, and thus, in process of time, blending and destroying their distinctions, or else by admitting them to live among us as a distinct people, but in the enjoyment of a perfect community of all rights, privileges, and courtesies whatever. We shall endeavor, at some length, to prove from historical precedents, that such a union of our white and colored population, can never be expected to take place.

There now exist on this earth, five distinct races of men, which

*The writer of this paper considers himself alone responsible for all the views which he has advanced throughout the whole of it. He does not presume to expound the views of the Colonization Society, but merely to advance his own.

are known and distinguished by physiological differences. Of these, three races at least, and certainly not more than four, were known to the Ancients. That with which they were best acquainted, was the Caucasian, to which the inhabitants of Europe, and we their descendants, belong. The other two were the Asiatics, and the Africans, or Negroes. Of the Malay race, and of their country, the Ancients must have had very imperfect knowledge; and of the fifth, or American, of course none at all. With regard to the Ancients, we shall therefore, confine our remarks to the Caucasians, the Asiatics, and the Africans; and as the conquests of the Romans kept pace with their geographical discoveries, and they maintained their empire for hundreds of years over the whole known world, the history of that power will perhaps afford a sufficient illustration of the situation and customs of the ancient world.

With the various other divisions of their own race, comprising the people inhabiting those countries, which, in the course of time, constituted the European Provinces of their Empire, the Romans were for hundreds of years, in constant intercourse, either in the character of enemies, or of masters,—the only two relations, which, for a long period, existed between foreign nations.

During the whole period of the Roman ascendancy, the three races lived in precisely the same parts of the earth which they inhabit at present, with one or two trifling exceptions which I shall presently notice. Individuals of each race might indeed, leave their native home to push their fortunes in a foreign land. At Rome and Constantinople were gathered together the Representatives of every people and nation under heaven, attracted to those great centres of the world, as the proper fields for the exercise of every talent, of every vice, and of every virtue which ministered to the necessities, the pleasures, or the morals of mankind. We know, too, that so early as the last ages of the Republic, many Romans were residing in Asia Minor, since Plutarch says, that Mithridates, the king of Pontus, caused 150,000 of them to be put to death in a single day. But these are mere exceptions to the general rule, that the great mass of every people has always remained in the same section of the globe in which they were noticed by the earliest historians. As the different races of men were thus distinct in their permanent abodes, so were they also in their habits. We hear of no ties of consanguinity, of no family connexions, formed between the different races; and the few instances in which they exchanged their soil for that of another race, proves that the connection was looked upon with an unfavorable eye. It was not so, however, with the Romans and those

foreign nations who were of the same blood with themselves. Their earliest and most bitter foreign enemies were kindred in the family of nations. They fought and conquered the Spaniard, the German, and the Gaul; and as national prejudices wore off, these different people became amalgamated into one great nation, the individuals of which were connected by the ties of consanguinity and by matrimonial alliances, formed as freely between them as between one Italian and another. The Emperors were assumed from the various parts of Europe, and were obeyed with equal reverence whether they derived their origin from the shores of the Atlantic or Mediterranean, or from the interior of the great European wilderness.

In the East and in Africa, the people were placed in the same external circumstances. The privileges and the burdens of Roman citizens were extended equally to all the inhabitants of the Roman world, without regard to their complexion or descent. They were under an equal subjection to the same master, and enjoyed all the privileges and immunities which were possessed by Europeans. The *Roman positive law* made no distinction between the different provinces of the empire. But their color and their race were distinct; and while placed in the same external circumstances with regard to Europeans, in which Europeans stood with regard to each other, these physical causes, with the moral ones involved in them, and these alone, prevented the union of the European, the Asiatic, and the African blood. The East, as far as my recollection serves, never gave a native sovereign to the Western Empire; and very few, not of European descent, ever sat even on the degraded throne of Constantine and Justinian.* It is a proof sufficient, that the darker families of man considered themselves very different from the Europeans, that even to this day, the boundaries and characteristics of the three races, remain the same as in the time of Herodotus.

There are only two instances in the old world in which these geographical limits have been transgressed; and in those two, Asiatic and African tribes have encroached upon the Europeans, so as to form settlements in their territory. I allude to the conquest of the Greek Empire by the Turks, and of part of Spain by the Moors. Considering the circumstances and results of these two inroads, they can hardly be said to affect our general principle. Did they produce any effect in uniting the two races thus brought into collision? Is the Turk blended with the Greek, or the Spaniard with the Moor, so as to form an united population?

* Since writing the above, we have discovered that this assertion is not *strictly* correct. Some few of the Byzantine Emperors were of Asiatic origin, but they were looked upon as remarkable exceptions.

Is there, or has there ever been, a single step made in advance towards such a consummation? Far from it. The Turk became the master of the Greek, but never his relative. It is even now doubtful, whether the only remaining intruder of Europe, will long be permitted to retain his usurped possession. He has been for 400 years, in an unnatural position, surrounded by nations which he regarded with the same contempt which his religion enjoined towards unclean animals, and without a single sympathy to connect him with his neighbors. Even nations cannot preserve a healthy existence in this unsocial state.

In Spain, the Moors and Spaniards continued two distinct races, hating each other with all the animosity caused by mutual injuries; and as soon as the latter power was sufficiently strong for the undertaking, the Moors were remorselessly driven from their beautiful habitations, to seek a miserable refuge in their 'father-land.' Even to this day, it is considered a blot upon the purity of Spanish blood, to have been mingled, even in remote antiquity, with the lineage of their African foes.

If we refer to the history of our own country, we find the only instance in which it is morally certain, that a foreign people have ever obtained permanent possession of a country to the absolute exclusion of the native inhabitants. I mention this case with some reservation because the ultimate fate of the European Turks is very doubtful. But even this instance, though a solitary one in this point of view, gives additional strength to the assertion, that no two of the great races of mankind have ever become identified by general alliances of marriage and kindred. The greatest intimacy, a continual intercourse either of war or peace, ever existed between our European ancestors and the native Indians, until it was ended by the gradual disappearance of the latter. There never was an instance in which two people had a better opportunity of knowing each others' customs and institutions; never an instance in which men of different physical conformation were brought into more constant intercourse. Repeated attempts have been made to reclaim the Indian from the delights of a hunter's life, and to unite, or at least assimilate him to the white man; but the spirit of an Indian warrior would have revolted at the thought of mingling the pure blood of the children of the soil with that of the pale-faced intruders. It was nature that taught him to reject the union, but he thought and called it pride. We have before admitted, that the settlement of this country forms an exception to the general deduction from historical facts, that no people have ever been extirpated from their native soil by men of another race. But even this is not so strong a case as it may at first appear. It is highly probable that this country was in a course of depopulation when

the Plymouth exiles arrived. From what we subsequently knew of the state of their society, we must conclude that their wars had been bloody, and wasting to human life, in a proportion exceeding the increase of nature. From tradition, and other indications, there were strong presumptions that pestilence had, at some former period, breathed upon the land, and left it so weak that it never had recovered its pristine strength. The nerve and marrow of the people had been withered. Certain it is that the country was thinly peopled; too thinly to be accounted for from the unsocial roving habits of the Indians. They were too few even to possess the land, and certainly much too few to defend or improve it. These men discovered the marks of a former population, more dense and more civilized: and it is not unreasonable to believe, that long before our fathers arrived, they were and had been retrograding, in numbers and in knowledge; and that consequently, without any other intervening cause, they were in the way of ultimate extermination. If such be the real state of the case, all that can be alleged against the Europeans, is that their coming merely accelerated by some few years, or perhaps centuries, a consummation, which, sooner or later, would, unless they had repopled it, have left North America a desert. We believe there are some theorists who even go so far as to say, that the European settlement of New England tended to retard, rather than to accelerate, the destruction of the Aborigines. We do not intend to discuss, far less to advocate, this opinion. The *facts* are beyond all dispute, that the white man took possession of this soil; that he never mingled his blood with that of the natives, except on the battle-field; and that in less than two centuries, the latter either totally disappeared, or sunk to such miserable weakness, that the final extinction of the race is as certain, as any thing can be, the result of which is not yet developed.

[To be concluded.]

A VOICE FROM THE SOUTH.

The following spirited article we copy from the Richmond Enquirer. The editor of that paper says it is, what it purports to be, the production of 'A matron of Eastern Virginia.'

I have read with amazement and deep regret, the late unprofitable discussion in the Telegraph, Whig and other Southern papers, on the most agitating and alarming subject which can be forced on the public attention. I have seen republished in their columns,

extracts from a few Northern papers of a highly intemperate and pernicious character, entirely subversive of the tranquillity and happiness of society, and which I would fain hope, are but the contemptible effusions of deluded fanatics; and not, as the editors seem to imagine, an expression of the hostile feelings of a large and flourishing portion of our fair and beautiful country towards the Southern States. However this may be, permit me, as a daughter of our eastern Virginia, and therefore most deeply interested in all that involves her interests and prosperity, to entreat these gentlemen no longer to discard all prudential considerations, but to pause and calmly reflect that they are compromising the safety of millions, by their ill-timed and imprudent discussions. They are giving a weight and influence to the mad schemes of Northern emancipators, which they would otherwise never have possessed, and are actually snatching the weapons from the hands of ruthless zealots, and wielding them against the peace of that community they affect to protect. Can this be designed to serve a political purpose? Would they in their zeal to promote the interests of some favored aspirant for office, disorganize and convulse society, overwhelm the Southern States with degradation and ruin, or compel them as the only alternative to embrace all the horrors of dismemberment and civil war? Will not every true friend to his country, will not all who value peace and order, all who revere the memory of Washington or cherish his parting counsel, unite in frowning down these seditious attempts to disturb the peace of these United States?

Shut your eyes no longer, my countrymen—the Union is threatened; and all the blessings it confers, and which our fathers suffered and died to attain, must perish with it. Scorn not the feeble voice of a woman, when she calls on you to awake to your danger, ere it be forever too late. We are told, that the citizens of the North would arouse our slaves to exert their physical force against us—but we cannot, we will not believe the foul, shocking, unnatural tale. What! have the daughters of the South inflicted such injuries on their Northern brethren, as to render them objects of their deadly, exterminating hate? Have helpless age, smiling infancy, virgin purity, no claims on the generous, the high-minded, and the brave? Would they introduce the serpents of fear and withering anxiety into the Edens of domestic bliss; bathe our peaceful hearths with blood, and force us to abhor those ties which now unite us as one people, and which we so lately taught our sons to regard as our pride, and the very palladium of our prosperity? No, we cannot believe it. We cannot be so unjust to the enlightened and humane citizens of the Northern States, as

to suppose for a moment, that they approve of the course pursued by those reckless agitators who seek to inflict such cruel calamities on the South. The poor slave himself merits not at their hands the mischief and woe which his mistaken advocates would heap on his devoted head ; for even they cannot imagine that an exertion of physical force on their part could result in aught but his destruction. No—the Northern people are too well acquainted with historical facts, to condemn us for evils which we deprecated as warmly as themselves, but which were ruthlessly imposed on us by the power of Great Britain.

So far from condemning, they must sympathise with us ; for they well know that slavery was forced upon us, and that as early as 1760, the Southern Colonies earnestly sought to avert it, by passing acts imposing duties on slaves, and even prohibiting their importation. In spite of sectional prejudices (alas, too often fostered for the worst ends by the unprincipled and ambitious,)—in spite of conflicting interests, the people of the North are our brethren. Together our fathers shared many a peril. Side by side, they fought and bled in defence of their common country. Their united wisdom was exerted to form our glorious Constitution, and those republican institutions, which so justly are our boast, and the safeguard of our liberties. Would the sons overthrow the noble fabric their fathers assisted to rear, even now, when towering aloft in its majesty and beauty, it attracts the admiration of the world?—We cannot believe they are prepared for so suicidal an act. The States are all more or less dependent on each other. Let one portion be weakened and depressed, the whole must ultimately suffer. Oh ! that a spirit of compromise, forbearance, and brotherly love could be infused into our councils, and animate the bosoms of our public men. Then the voice of contention would be hushed into silence. The insidious treachery of the incendiary would meet the contempt it merits, and factious demagogues would shrink abashed beneath the deep, stern voice of a nation's censure. Then the daughters of America could look joyfully on their sons and indulge the proud hope that they and their children would live and die the free and happy citizens of the great, flourishing and United States of America.

Deluded emancipators of the North, we now appeal to you ! We deprecate slavery as much as you. We as ardently desire the liberty of the whole human race ; but what can we do ? The slow hand of time must overcome difficulties now insurmountable. An evil, the growth of ages, cannot be remedied in a day. Our virtuous and enlightened men will doubtless effect much by cautious exertion, if their efforts are not checked by your rash attempts

to dictate on a subject, on which it is impossible that you can form a correct judgment. Forbear your inflammatory addresses. They but rivet the fetters of the slaves, and render them ten thousand times more galling. You sacrifice his happiness, as well as that of his owner, for, by rendering him an object of suspicion and alarm, you deprive him of the regard, confidence, and I may add with the utmost truth, the affection of his master. You render a being now light-hearted and joyous, moody, wretched—yes, hopelessly wretched. You wreak on the innocent and helpless, who, had they the will, possess not the power to bid the slave be free from all his imagined wrongs. You agonize gentle bosoms, which glow with Christian charity towards the whole human race, of whatever color they may be. Fearful forebodings mingle with all a mother's deep, imperishable love, as the matron bends over the infant that smiles in her face, and with more shuddering horror, she trembles as she gazes on the daughters, whose youthful beauty, goodness and grace shed the sunshine of joy and hope over the winter of life. I appeal to you as christians, as patriots, as men, generous, highminded men, to forbear. By all you hold sacred—by your own feelings for the wives of your bosom and the children of your love, pause and reflect on the mischief and woe you seek to inflict on both the white and colored population of the Southern States.

The same paper from which the foregoing article is taken, contained, not long since, some editorial remarks on the prevailing excitement at the South, an extract from which will sufficiently indicate the purport of the whole.

We beg leave to address a few more words to our Northern brethren of the type :—We would address them with the most unreserved frankness, and in the most respectful manner we ask them, whether any of them is aware of any intention to disturb the slave question—by the agency of the government? or to bring it up at all in the counsels of the country? Do they know of any society that is established, or in agitation, for moving Congress upon this subject? Do they believe that the Temperance Society has any sort of connexion with the emancipation of our slaves? We ask them frankly to give us their experience upon the matter; and we ask, at the same time, the Temperance Society to put down this calumny, if it be one, which has been propagated against them, and to put it down by the most positive and authoritative disclaimer. We request the Editors of the North to come out frankly upon the subject, and to assist the friends of the Union in allaying these evil reports which have got among us. They must see, that a plan is systematically organized for sowing the seeds of jealousy between the North and South; and of arraying political parties against each

other, according to the most unfortunate of all distinctions; that of *sectional differences*. If these reports then, be altogether false, as we now believe, we pray you to say so—and to put down all jealousy in the bosoms of worthy men, and every such evil design on the part of incendiary politicians.

In reference to this article, a neighboring paper, The Salem Register, has made the following remarks. We suppose them to be substantially correct:—

The very earnest manner in which the Enquirer calls upon Northern Editors to ‘give their experience on the matter,’ requires of us a frank reply. We say then, solemnly, and in the utmost good faith, that the reports alluded to by the Enquirer, as far as our experience goes, (and we have a pretty thorough acquaintance with the design and spirit of the public bodies, private associations, Temperance Societies, Lyceums, &c. &c. in this quarter,) are altogether false. There are, however, some few people in this quarter who agitate the subject of slavery; but they are not connected with other societies or associations, neither are their peculiar notions generally diffused in this community. The experiment which has recently been made in this town upon public sentiment, enables us to speak decisively on this point. The result of the recent discussions between an agent of the Colonization Society, and an Agent of the Anti-Slavery Society, in a public assembly in this town, is a proof that the people in this quarter are averse to any improper interference with the Southern institutions. The public mind here is not at all imbued with any such spirit as is implied in the paragraph quoted by the Enquirer. We could have told our Southern brethren so, long ago; but, perceiving the jealousy of the South against the North, and the artifices of designing men to kindle it into a flame, we have forbore, because we felt how little we could do to allay the ferment, or say, that would be received in a friendly spirit in that quarter of our country. The untoward spirit so prevalent in the South of speaking disrespectfully of the North, nay, of heaping upon them the most unbounded obloquy, has at last proved a snare to themselves, and we are afraid they are so entangled in its meshes as to be inextricable, do or say what we will. We commend the spirit which seems to actuate the Editor of the Enquirer, in making the earnest enquiries contained in the above paragraph, and if his efforts will have the effect of pouring oil on the troubled waves of Southern feeling, we should be most happy in giving him frankly and faithfully our humble aid.

HYMN FOR THE AFRICAN COLONIZATION SOCIETY.

BY PIERPONT.

WITH thy pure dews and rains,
 Wash out, O God, the stains
 From Afric's shore ;
 And, while her palm-trees bud,
 Let not her children's blood
 With her broad Niger's flood
 Be mingled more !

Quench, righteous God, the thirst
 That Congo's sons hath cursed,
 The thirst for gold.
 Shall not thy thunders speak,
 Where Mammon's altars reek,
 Where maids and matrons shriek,
 Bound, bleeding, sold ?

Hear'st thou, O God, those chains,
 Clanking on Freedom's plains,
 By Christians wrought !
 Them, who those chains have worn,
 Christians from home have torn,
 Christians have hither borne,
 Christians have bought !

Cast down, great God, the fanes
 That to unhallowed gains,
 Round us have risen—
 Temples, whose priesthood pore
 Moses and Jesus o'er,
 Then bolt the black man's door,
 The poor man's prison !

Wilt thou not, Lord, at last,
 From thine own image, cast
 Away all cords,
 But that of love, which brings
 Man from his wanderings,
 Back to the King of kings,
 The Lord of lords !

RELIGIOUS INSTRUCTION OF THE BLACKS.

In relation to this interesting subject, we are enabled, by the favor of a highly respected friend, to furnish the two following letters from distinguished gentlemen—the one a Virginian Clergyman, and the other residing farther South. The former says :

It gives me great pleasure to hear that the noble cause of humanity and religion in which you are engaged, is prospering so gloriously throughout the United States. I can assure you, that you have the prayers and the cooperation of all the clergy and christians in this State. To give you an idea of the feeling of the christian community toward that unfortunate class of people which we have amongst us, I would refer you to the articles which appeared in the Religious Telegraph during the last year, signed 'Zinzendorf,' and which terminated in passing a resolution in the Synod of Virginia, recommending every church in the State, to set apart one of its best qualified members, whose duty it shall be, to give religious instruction to the colored people. And I am happy to state, that many enter upon this self-denying, though pleasing duty. The present proprietor of Monticello, (Jefferson's seat) is a gentleman of first rate talents, wealthy, and a man of influence. He has entered into this business with all his heart. He has enjoyed a very liberal education ; but he thought that this was not sufficient to instruct even the poor African in the great truths of the gospel. He is preparing himself with a theological course, to fit him the better for this responsible duty. It is a pleasing fact, that the first proprietor of Jefferson's seat, after he left it, should be a man of such benevolent and devoted piety.

We hope that the public mind is fast preparing for a general emancipation, and that the christian community will not be remiss in instructing and preparing the colored people for the Colony. The redeeming spirit is amongst us, I hope, and will not rest till every slave shall be restored to the land of their fathers, and this State placed upon a footing with the other happy States of our Union, who know not the curses of Slavery. May the Lord bless you in all your efforts to meliorate the condition of this unhappy race, and may we soon see a flourishing and happy nation rising up in the full enjoyment of civil and religious privileges through the instrumentality of the Society of which you are the advocate.

The second letter reads thus :

With regard to your inquiries about the religious instruction of the negroes of the south, I would state, that whilst there is far less interest on this subject among slaveholders than there should be, still we have much reason to be grateful for what is doing, and for what, in prospect, may be done. My knowledge on this subject is confined to Georgia and South Carolina ; you must apply to other gentlemen for information about other parts of the southern country. I visited Bryan county, Georgia, a few weeks since, for the exclusive purpose of seeing what was doing there for the negroes. On one plantation I found the slaves far more improved, both as regards their temporal comforts and their religious instruction, than I had expected to see. The number of negroes on this plantation is, I believe, about 200. They live in framed houses, raised above the ground—spacious, and in every way comfortable, and calculated to promote health. The negroes were uniformly clad in a very decent and comfortable way. There is a chapel on the place where the master meets the adults every night, at the ringing of the bell.

Reading a portion of Scripture, and explaining it, singing, and prayer, constitute the regular exercises of every night in the week. On the Sabbath, they have different and more protracted exercises. A day-school is taught by two young ladies—embracing all the children under twelve or fifteen years of age. The instruction in this and other schools in the county, is *oral*, of course; but it was gratifying to see how great an amount of knowledge the children had acquired in a few months. A Presbyterian minister of Philadelphia was with me, and he said, in unqualified terms, that he had visited no infant schools at the North, better conducted—(this one of which I speak, is on the infant school system.) Schools on the same plan are now established on several other plantations in the same county. And I think I may say there is a very general interest getting up on this subject. A large portion of the wealthy planters either have already, or contemplate building churches on their premises, and employing chaplains to preach to their slaves. Several I could mention who, though they are not pious themselves, have done this already, from what they have seen of the beneficial influence of religious instruction on the slaves of other plantations. Persons at a distance may be surprised at this fact, but it is so in a number of cases that I could name if it were necessary.

Ministers of all denominations begin to awake to their duty and responsibility on this subject. Many of them are now devoting themselves *wholly* to this portion of our community; and it is to be hoped that every Christian master will soon be brought to an enlightened sense of duty. And *if we are allowed to prosecute this work without indiscreet interference on the part of our northern brethren*, I feel assured that we shall see the negroes *far more improved* in a short time than they are at present.

COLONIZATION DEBATE.

A public discussion took place in this city on Thursday the 30th, and Friday the 31st ult. between R. S. Finley, Esq. of Cincinnati, and Professor Wright, of the Western Reserve College in Ohio, on the merits of Colonization and Abolition. The former debate was in Park Street church.

Professor Wright commenced an argument in support of the following proposition:

‘The operations and publications of the American Colonization Society tend to increase the prejudice already existing against the people of color.’

He said that such a prejudice, as this proposition indicates, does exist; and what reason could be alleged for it? The physical distinction between the whites and blacks certainly would not justify it. Uniformity in this respect was not the order of nature.—The distinction was a part of the beautiful providence of God; and it would be equally bad sense and bad taste to wish it were otherwise. This physical variety was no more reason for the separation of the races, or their hostility, than the contrast of color between the lily and the violet was a reason why both should not be cultivated in the same garden. The colored freemen look like

the men upon whom Slavery has fastened its cruel grasp, and therefore they are despised. Therefore they cannot be admitted to our tables. Therefore they can have, in our society, but the poor privileges of a *servant*. This is wrong. The apostle James thought so, when he said, 'If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?'

But the prejudice is acknowledged by the Colonization Society. They do not deny it; but they represent it to be irremovable—that is the fault to be found with them. They describe the black man's case as well nigh *hopeless*, as to this country. Mr. W. read an extract to this effect from a pamphlet published by the *Society of Inquiry at Andover*, and also from the Fifteenth Annual Report of the American Colonization Society. The Society, then, he concluded, not only state the degradation of this class, but they give them over to despair, excepting as to the single chance for them which existed 4,000 miles over the ocean. Now this was gratifying to the prejudice, and therefore *increasing* it. They should rather encourage fraternal feeling and intercourse between the races. Besides, they do not *reprobate* this prejudice. They have not said or done what they could to remove it. Indeed, they have done nothing. If they would give up their own prejudice, there would be no need of colonization; and the case of our two millions of blacks was surely no more hopeless than that of the six hundred millions of heathen abroad. In a word, if the Society be prejudiced—which must be the case—all their action, in the very line and upon the basis of this prejudice, must serve to increase it. Look at the debates in Virginia, and observe the coercion of the colored people pointed out. These people are opposed to emigration. They always have been at the North. They will not go; and the only effect of entreaty is to exasperate. 'The more they won't go, the more you hate them.' Some anecdotes to this effect were given. The Society, too, opposed the domestic education of this class. He cited Mr. Everett (A. H.) and others, who granted that a large number must always remain here. Why not make the best of them, then? Why not encourage the school which Mr. Mills vainly attempted to establish at New Jersey? Why abandon even the one undertaken at Washington in 1830, with the express design of preparing the blacks for Liberia?

Mr. Finley said he was gratified to see around him so respectable an assembly, for he considered it an evidence of the general interest he felt in the welfare of the unfortunate class of his countrymen in whose service he and his worthy brother, [Professor W.] were both laboring. They did not indeed coincide in their modes of practice. For himself he could not but regard the Colonization Society as the last hope of the slave—and it was equally the hope of the freeman. His opponent had set out with the assumption that the Society was itself founded on prejudice. This was a mistake. It was founded indeed because of prejudice, and with the view to remove it—to remove it not from the minds of the Society, but, by the Society's influence, from the minds of the community at large. It was *assumed*, too, that slave-holders, some of whom had always taken part in the enterprise, could not do or intend a good thing; and that was conclusive against the Society. 'No good thing could come out of Nazareth;' and it was just in this spirit that the Saviour was rejected by the Jews. He was himself born and educated in the midst of slaves, but yet an emancipator; he had been the means of restoring liberty to several of his fellow men.—His father, [the distinguished founder of the Institution,] himself too a slave-holder, engaged in earnestly petitioning the New Jersey legislature for the legal abolition of slavery in that state. In this he succeeded. He also instructed, baptized and *emancipated* his own slaves, all but one fine old man whom the family all loved as a Christian brother and father, and who would not consent to the measure proposed. After the family removed to Georgia, his father took charge of a Sunday school of 80 or 90 blacks, and labored incessantly for them. Reference was made to Mr. Finley's *Thoughts on Colonization of 1816*, and to a letter of 1814, to a friend in New York which had been published: these showed the benevolent design of the founder of the Society, and of his friends and associates; and the substance of them was stated.

The Society was founded in deep Christian sympathy for the blacks—in the noblest and purest feelings which ever have honored the history of man. He differed with his opponent as to the influence of the Society on the prejudice spoken of. They had done more to remove it than all other agents combined. The Anti-Slavery Society had exerted just a contrary influence. They had exasperated the blacks against the whites, of which illustrations were given from his own observation. They had exasperated the South against the North. They had done more than all other agents to aggravate Slavery—he did not mean intentionally—by inducing the enactment of severe laws and the practice of rigorous

discipline by the slave masters and slave States. And he feared that the work was now about being completed by the exertions of Mr. Garrison in England to calumniate abroad, as he had done at home, the country of his kindred and his fathers. He cited that gentleman's lectures, &c. to substantiate all these positions. The Colonization Society operated against the prejudice in two ways. 1. They condemned it. Their publications were full of remonstrance on this subject, appeals to the history of the ancient Africans, and every other kind of argument in support of the black man's native capacity and rights. 2. They had made a living and everlasting demonstration of this capacity in the Colony, whose unparalleled prosperity was the admiration of the world. The effect of this on prejudice must be obvious. It was already so. Ten years ago the possibility of it was scouted. The colored men themselves doubted it. They doubt it now. They can hardly conceive of such great things being done either for them or by them. Hence their distrust in some cases. In other cases it arose from the instigation of the enemies of Colonization. Still, large numbers had always been, and would always be eager to emigrate. It would be impossible to coerce them to remain. Several anecdotes on this point were mentioned: and others respecting the effect on the colony, and the prosperity of the emigrants, on both the hostility of the blacks and the prejudice of the whites in this country.

The second proposition was as follows :

'The influence of the Colony, as at present managed, is injurious to Africa.'

Professor Wright, in support of this position, appealed to history to show that colonies never had done any good for the natives of the colonized country. Even our settlements, regulated by such men as our pilgrim fathers, had resulted only in the extermination of the poor Indians. At all events, the influence of a colony, to do good, must be of the very purest kind. This was not the case with the Liberian. The materials of it were not of the right kind; a considerable part of the emigrants were of the most indifferent and insignificant character, and perhaps some of them much worse. Then it was a commercial, not agricultural colony; and commercial colonies had always done the most harm. They would always circulate pernicious articles, even though contraband: no nation had been able to prevent this abuse. There was not a Liberian who obtained his living solely by agriculture, and even the 20,000 coffee-trees, of which so much has been

said, were not native, but taken from an African island. The blazing sun of that climate would always oppose agricultural habits. A good deal was said of the ruin and other spirits, ammunition, &c., which, it appeared from an old *Liberia Herald*, and from other sources, were sold by the colonists to the natives. They had also engaged in war with them repeatedly, and Mr. Ashmun's account of the slaughter made in the first battle was read at some length. All this was wrong. There was no need of fighting. It were better to imitate the Moravian missionary, among the northern barbarians, who laid himself down to sleep in the hut of his bitterest enemy : the scene so much affected the savage that he exclaimed, 'this man's God must be greater than mine—I will be a Christian'—and he became one. He did not doubt the motives of the pious men who founded the colony. But it was only an experiment ; and the question now was one of tendency and of fact. The colony had not done much, and could not do much to suppress the slave-trade.

Mr. Finley, in allusion to the first address, denied that the Society opposed education. They did all that could be done, as fast as possible ; and they had waked up an amazing spirit of activity in regard to this subject. Documents, which he had not time to read, proved this to be the case, in all the Southern States especially. A Farm School for Slave children had been established in Illinois. One of the Vice Presidents was educating all his two hundred Slaves, with a view to emigration. A Manual Labor school of this kind was about being set up in North Carolina. In Mobile, some thirty Slave-masters had made extensive arrangements for slave education. The Southern people had always given generously for any object like this, and it gave him pleasure to say so, for there had been already groundless accusation enough against the South. Did the Northern abolitionists know, he would ask here, that they work hand in hand with the Southern nullifiers ? He had travelled and preached in every Slave State—to masters and slaves all together—and he knew that every Colonizationist was a Union-man. The nullifiers wished to nullify the constitution to perpetuate slavery, and the abolitionists seemed to be laboring to the same effect to abolish it. The Colonization Society had worked up all this recent spirit in favor of education. Ten years ago it was indeed an almost hopeless case. He had himself found it hard work frequently, but he had persevered and prevailed. His chief difficulty had been a Southern prejudice, occasioned by the injudicious movements of the abolitionists.

As to the colonists, the most enterprising of our blacks had generally gone out. These were described as vagabonds by the

enemies of the cause, and then they turned about and charged the Society with 'disparaging the free blacks.' As to intemperance, the Society had pledged themselves to suppress it.—As to war, they had made war against the enemies of the human race—the *slavers*—and had redeemed nearly two hundred poor captives from miserable bondage, and expelled the accursed traffic from nearly their whole jurisdiction. Was this unjustifiable?—He gave several anecdotes, showing the feeling entertained by the Southern blacks in relation to Liberia. Only funds were wanted to carry back hundreds and thousands of them to what was literally their *native* land. Nearly three hundred of the present Liberians were of this very class. It would take him all his half hour to enumerate the objections of his opponent—and these it was more easy to multiply than to prove—he would only say, he was prepared at any time to convince any man by irrefragable testimony that they were not sound or true.

Both the debaters spoke ten minutes each after the above, but not much added to the argument.—Mr. W. said that his opponent had only crossed, not followed his track; that the apologizing for slave-holders was 'all a sham'; that he had a right to plead for the slave, and should not 'sympathise only with the tyrants'; that the free blacks who refused to emigrate ought not to be accused; and that the existence in this country of two millions of slaves, 'the most oppressed ever known upon the face of the globe,' was a foul blot on the fame of the land. Mr. Finley denied that nothing had been done by colonies—history showed that every thing had been done by them, though some had failed; commented on the amalgamation plan of the abolitionists; said that even the unlearned but devoted and enterprising black men were the best missionaries for Africa which the world could furnish; and related several instances of the strong desire felt by this class in the West and South to go out in such capacity, and proclaim among their countrymen and their kindred 'the glad tidings of the gospel of peace.'

The second debate took place the next Friday, the 31st, at the Bowdoin Street Church, on the following propositions :*

1. 'The operations and publications of the American Colonization Society tend to perpetuate slavery.'
2. 'The only hope of abolishing slavery lies in promulgating the doctrine of immediate emancipation.'

* We have referred frequently in the concluding pages of this discussion to the Report of the Boston Watchman, although we also took notes of our own.

Professor Wright said we had now come to the main questions in dispute; the previous labor having been to dislodge the friends of Colonization from their outposts. He contended that the doctrine of immediate emancipation was not only a duty of moral obligation, but practicable and safe. He had been asked why he did not go to the South, and disseminate the doctrine there, as that was the place where the reform was necessary. His reply was, that the scheme of Colonization was favored by many at the North, and that it was important to correct the error here. Immediate emancipation must be constantly presented to the conscience, though years, if not an age, might be necessary to give the principle its full effect. Is it to be wondered at, that great and even good men, blinded by interest and prejudice, should be the friends of a scheme which should quiet their consciences in the continuance of slavery? But the question must be met on the principles of the gospel, and the equal rights of man. He knew that people at the South were jealous of those at the North; but he had testimony from leading Southern gentlemen to show that the Colonization Society was rather a convenient scheme to drain off the dregs of the colored population, than one to abolish slavery. Mr. Archer, of Virginia, at a late Annual Meeting, said he had no expectation of the abolition of slavery at once. To prevent the recurrence of such scenes as had spread desolation and massacre in different places, there must be an outlet for the disorderly and the insurgents.

Now if such are the opinions of slave-holders, how can the friends of the colored people encourage the project of colonizing disturbers of the peace, under the pretence of Christianizing the natives of Africa?—How can the moral among the colored people be encouraged to emigrate, where the probability is that the abandoned are now a considerable portion of the colony? Is it not an act of oppression, to persuade the slave to obtain his liberty by colonizing himself under such circumstances?—While the obstacles to emancipation are increasing, shall its friends be silent? Shall they whisper in the ear of the sleeper his peril, with a cold indifference, when the thunderbolts of a God are ready to burst upon him?—Professor Wright noticed the manner in which the great Clarkson had, in his view, been misrepresented, as approving the Colonization Society. He remarked also on the severe laws of Virginia and Maryland against the blacks; and upon a paper which he held in his hand, going to show, as he thought, that the Liberia Press was not a free one.

Mr. Finley said he should apologize for having used some harsh words respecting Mr. Garrison, for which his opponent had

checked him. In extenuation of his offence, however, he observed that Mr. G. in the *Liberator*, and in public addresses, had represented him as the agent of Southern slave-drivers, and accused him of plotting to sell a little girl as a slave, because she would not go to Liberia. The Professor, he said, had produced a printed paper, which was refused publication in the *Liberia Herald*. He wished it had been read to the audience, for it was in his opinion a libel on the government of Liberia. In reference to the charge that the Colonization scheme tends to perpetuate slavery, he was of opinion that that scheme was the only safe course. He did not favor the principles of the friends of slavery; he could shake hands with all Christians who were its enemies, nor would he put down anti-slavery men, who were consistent and judicious. Self-styled anti-slavery schemes he did not approve, as either practicable or prudent. They were attended with natural and moral evils, inducing hatred between master and slave. He spoke of an Abolition Society of Philadelphia, as embodying men of superior character and talent, but who deserted it to favor the Colonization Society, which encountered great obstacles, and had originally but few friends, but eventually won its way to high reputation. The speech of Mr. Archer, alluded to by Professor Wright, was no evidence of the principles of the Colonization Society, the tendency of whose operations is to abolish slavery. Gen. Harper's letter, published officially by the Society, and Mr. Breckenridge of Kentucky, and all the speeches of great men generally, take the same view of the Society as tending to abolish slavery. The same is now the opinion of the great mass of the people of Maryland.

Three years ago Mr. Finley went to Baltimore and assisted in forming the Maryland State Colonization Society.—It was then ahead of public sentiment, but \$200,000 were raised to aid Colonization, and to extirpate slavery.—He travelled and delivered addresses on the Eastern Shore of Maryland. They were considered as favoring entire abolition, and yet slaves were permitted to come ten miles to hear their delivery, although endeavors were made to prejudice the people against him, and he was insulted, and told that his life was in danger. He was in Augusta, Georgia, eighteen months ago, and saw 49 slaves, that were emancipated, about to embark for Liberia, liberated on the condition of their going there. They were so well pleased with their prospects as to attract the attention of a female slave, who insisted on going with them. She went home to her mistress after seeing them, and told her she must go immediately,—‘Mistress,’ said she, ‘I am going.’ These were liberated by Dr. Bradlee's heirs.

Mr. Finley related numerous anecdotes from his own experience to show that the Southern slave-holders who opposed Colonization generally, do it from the same belief of its tendency against slavery, which he ascribed to the friends of the scheme. They were apprehensive of its effects on slave-property, though they could not object to the manner in which it was argued or managed.

In reference to the charge that gun-powder, rum, muskets, &c. are articles of traffic in Liberia, Mr. Finley said that the Colonization Society are not chargeable with this offence. They have taken measures to discountenance this evil; but they have not the sole authority in the civil government of the colony. In this city of Boston, public opinion has not risen to that elevation, which enables the police to prevent the sale of ardent spirits. He could, however, say, that there is not a grog-shop in Liberia, and that a gentleman, a friend of his, who had gone out from Georgia, who had gone out purposely to see the colony, and was at the tavern there six weeks, never saw any ardent spirit during that time, nor did he see a drunkard. Three hundred dollars as the fee for a license to sell ardent spirits, is a regulation which the State of Massachusetts had not yet been able or willing to enforce.

Professor Wright replied, that he had attached no blame for intemperance to the Society, but merely showed the tendency of the measures to colonize. And although the slave-trade does not exist in the colony, it may be merely driven to a distance without being diminished. He spoke of the testimony of Governor Mecklin, Superintendent of the colony, that some emigrants were bad, and idlers, unwilling to cultivate the soil, and consider labor as degrading. Capt. Abel's last testimony is of a similar character. He says that such emigrants as are sent will not do. The speaker alluded to the sentiments of Lord Brougham on slavery, and then concluded by saying: 'Let the friends of Emancipation labor to enlighten public sentiment; let them begin at the North, the cradle of American liberty, and powerfully advocate the doctrine, that Emancipation is just, and safe.'

Both the speakers cordially returned thanks to the audience for the indulgent patience with which the discussion had been listened to, and the meeting broke up, we believe, with feelings of perfect amity in all the parties concerned. A Boston correspondent of the New York Commercial Advertiser, observes, we think with truth—'The Debate has done good. The impression was plain as the day-light. One of our most respectable city officers who heard the first debate, said to me, "I went an impartial hearer. I knew nor cared nothing about the subject before; but I came away a different man. I shall join the Society forthwith." Several distinguished gentlemen have come forward to make themselves life-members.'

COLONIZATION OF AFRICA.

BY BRAINARD.

All sights are fair to the recovered blind ;
 All sounds are music to the deaf restored ;
 The lame, made whole, leaps like the sporting hind ;
 And the sad, bowed-down sinner, with his load
 Of shame and sorrow, when he cuts the cord,
 And drops the pack it bound, is free again
 In the light yoke and burden of the Lord.
 Thus, with the birthright of his fellow man,
 Sees, hears and feels at once the righted African.

'Tis somewhat like the burst from death to life ;
 From the grave's cerements to the robes of heaven :
 From Sin's dominion, and from Passion's strife,
 To the pure freedom of a soul forgiven !
 When all the bonds of death and hell are riven,
 And mortals put on immortality :
 When fear, and care, and grief, away are driven,
 And Mercy's hand has turned the golden key,
 And Mercy's voice has said, ' Rejoice—thy soul is free !'

We have been requested to insert the following reply to a communication which appeared in our last.

TO 'THE GOOD PEOPLE OF CANTERBURY.'

I had heard the fact, with astonishment and regret, that a second, and, as I thought, final attempt at educating and thereby elevating the people of color in the United States, had met with violent resistance in your town. I had heard too, that you justified yourselves of all this matter ; that you professed sincere love to the black people, and great esteem for the Colonization Society. I looked forward to your appeal to the world, anxious to know the reasons why your hands were to be washed of all guilt in this truly melancholy and disgraceful business. Let me briefly examine the plea of ' A Citizen of Canterbury.'

1. You assert, (without proof, however) that Miss C. 'made solemn engagements to continue a school for your children.' I ask if she refused to continue such a school, and if you did not force her to discontinue it ?—If the engagement was mutual, on your part no less than hers, I ask, who broke this engagement

when you withdrew your children from her care, and your funds from her support, and requested her to leave the town?

2. You do not like 'her principles regarding African Colonization.' If you do not, why continue her, as you did, since you knew her sentiments, in the care of your children? Why declare, again and again, your entire satisfaction with her exceeding faithfulness?—Or rather, why persecute at all a single, unprotected woman for abstract principles—a woman, all whose other conduct won universal praise, and secured to her the sole charge of your children at the most critical period of life?

3. You say, 'it is a money-making affair.' And suppose a Rail Road, which I believe is thought to bring money pretty certainly to somebody, should pass through your town: must you therefore have a riotous town-meeting, and vote its instantaneous destruction—and for the singular reason that it was 'a money-making affair!' The cases are parallel, because the rail road and the school must each bring money to your dearly beloved Canterbury.

But I do not admit the fact, at least without better proof than has yet been produced. It appears to me, that if at New Haven a school for white girls at \$300 per annum just pays its way, a school at Canterbury for black girls must indeed do very well to pay its way too, and make both ends meet.

4. The Canterburians object 'to the immigration of (I use their own language) negroes and negresses.' As this objection purports to be simply selfish, I shall only correct one statement, and pass on. You say, 'Miss Crandall will bring in 100 negresses and their fellows.' Were you not aware that she did not ask and would not receive more than thirty colored females, and unquestionably the colored males, I think it may be hardly presumed even, that no black man will ever venture within the clutches of such zealous friends of his race as your 'good people of Canterbury.'

5. You object to the 'manner of forcing the business on.' If you had told, or if you will tell, specifically, what you object to, in this connection, I pledge myself to answer it word for word. Meanwhile I remain, yours, &c.

J. W. H.

TEMPERANCE IN LIBERIA.

[*From the American Mercury.*]

To the Editor.—Sir: The introduction, to some extent, of ardent spirits into the colony of Liberia, is frequently mentioned as

a fact deeply injurious to the character of that settlement ; and by some, as a valid reason for withholding all aid from the Colonization Society.

As I know that the Managers of the Colonization Society desire to do all in their power to promote the cause of temperance in Liberia, I solicit public attention for a few moments, to the measures for this purpose adopted by them, which, I believe, will be regarded as earnest, well directed, and likely to prove as efficient as any that could be devised.

On this subject, the views of the Managers are expressed in the following resolution :

‘ *Resolved*, That the Board bear with extreme regret of the continued introduction and use of ardent spirits in the colony, and that they are resolved to exert all their influence to discourage and diminish the evil, so that no ardent spirits, except such as may be needful for medicinal purposes, shall be introduced by the Board or its agents.’

It may be proper briefly to state what has been done by the Board on this subject.

1st. A heavy duty has been imposed upon all ardent spirits landed in the colony, and the retailer of this article is obliged to pay for his license \$300.

2nd. The Colonial Agent has been instructed to do all in his power to discourage the use and traffic in ardent spirits, both among the settlers and the native tribes.

3rd. The most earnest appeals have been made, by private letters, to leading individuals, (particularly Christian ministers) in the colony, and by addresses to the settlers generally, in behalf of temperance, urging them to form Temperance Societies ; and the best publications on the subject have been placed in their hands.

4th. For several years past, the Managers have abstained from supplying their Agents with ardent spirits for use, or trade with the natives.

It may be asked, why the introduction of this pernicious article has not been prohibited by law ? To this I reply, first, Because the Managers have believed, that the enactment of such a law by them, would prove utterly ineffectual to the accomplishment of this object. As the article could be smuggled in, at a hundred points along the coast, such a law would have no force, unless sustained by the general sentiment of the colonists.

2d. It is feared public sentiment at the colony would not sustain such a law at present, because the natives (though not addicted to intoxication) absolutely refuse to trade, unless with other articles they can obtain *small* quantities of ardent spirits.

3d. The sacrifice of their entire trade with the natives, upon which many rely mainly for the means of subsistence, is hardly to be expected from the colonists, until the immorality of the traffic shall be more deeply and religiously felt by them.

4th. The best means have been adopted to produce a solemn conviction of the vast evils of intemperance, and of the necessity of abandoning altogether the use of ardent spirits, as a drink, or an article of trade.

Under all the circumstances of the case, it seems hardly reasonable to expect that to be done by legislation in Liberia on the subject of temperance, which has not been even attempted in our own country. There, as here, we look for reformation and security from intemperance, rather to moral means than to the power of the law. The only valuable and lasting reformation must be a voluntary reformation.

It is gratifying to know, that the vice of intemperance prevails far less in Liberia and its vicinity than in most parts of the Christian world. And the hope may be cherished, that the influence of Christian missionaries, and the means which have proved so successful in our own country to diminish this fearful evil, will soon banish it entirely from our African settlements.

With great respect,

R. R. GURLEY.

Editors of newspapers are respectfully requested to give the above an insertion as early as practicable.

Hartford, June 7, 1833.

INTELLIGENCE AND MISCELLANY.

FROM LIBERIA.

WE are happy to announce the arrival at Liberia of the ship *Jupiter*, Captain Peters, which sailed from Norfolk at the close of October last, and for whose safety serious apprehensions were entertained. Captain Peters called at the Cape de Verds, and at several places on the African coast, before he touched at Monrovia, at which port he arrived on the 7th of March. The Rev. Melvin B. Cox, the gentleman sent out by the Missionary Society of the Methodist Episcopal Church, was a passenger in this ship, and was in good health on the 8th of March, the date of the last advices.

THE Winchester (Va.) Republican of the 27th ult. furnishes the following letter from an emigrant at Liberia, who recently went out from London County in that State. The Editor says, in introducing it, 'The Colonization Society now meets with little opposition. The annual appropriations by the State will give a new impulse to its operations. Under these appropriations this town will be entitled annually, for five years, to the sum of \$100 33, and the county to the farther sum of \$427 48—making an annual dividend of \$526 81. If to this sum the Society of the county shall add any considerable amount, and the whole fund be judiciously managed, it will have a sensible effect, and will produce more real good than if devoted to any other possible purpose. Will not our Society renew her exertions in this patriotic and philanthropic work?'

MONROVIA, (Liberia,) March 1, 1833.

Dear Brother Benjamin,—We have arrived safely at Liberia—myself and all my family. On the passage we had no sea-sickness, and as yet the fever of the country has not attacked us. It usually comes on in from two to six weeks after arrival—some die, others have it slightly—the event, as to me and mine, I leave with God. Hitherto, I am much pleased, and am perfectly satisfied with the present circumstance of things. I believe an industrious man can live here easier than in the United States, and as yet I am so agreeably disappointed with the country, that I have no desire to return to the United States *to live there*. I wish very much that you were here with me. I feel that I am in a land of great privilege and freedom. Last Sabbath I preached three times in Baptist churches. There are here Methodists, Presbyterians and Baptists—all zealous and active in the good cause.

The productions of the country are numerous—oranges, limes, indigo, plantain, &c. are all plenty. I have sat at tables where fowls, and fish, and hams and beef, were all served up as good as we have seen in the United States. I have drawn a town lot, and I am living in a hired house until I get one built on it.

There is a great demand here for stone-masons. I am now, though I have been here only one week, engaged on a house at \$3 50 per perch, to be paid in cash; the price is sometimes \$4 50. Tell my old friend, Joseph Sandford, if he were here he could find ready employment. I have found large store-houses and others built of stone, as we heard in the United States, and some rich people living in style as in any other country.

Capt. Hatch treated us on the passage in the kindest manner, so much so, that I think he deserves my highest gratitude. I wish you might come out with him. My love to yourself and mother, and sister Hannah, and all the family, especially to George Moss and William Moss. Benjamin and the children send their love to Jesse and the rest of the children. I must not omit my particular love to sister Harriet.

Your affectionate brother,

REUBEN MOSS.

N. B. I will now give the sign which I was to give you, that you may know this letter is from me. It was to mention the accidents. The first was your getting your leg caught under a tree; the second was, my falling off the horse and having my hand split open by an axe.

THE Onondaga (N. Y.) Standard, also, of the 27th ult. contains two letters from Mr. Reynolds, a colored man, who went with his family from that section, in December last, via Norfolk. The Editor says: 'The expenses of conveying the family from Syracuse to this city, and hence to Norfolk, and of furnishing them with articles of necessity and comfort, were defrayed by contributions of the benevolent in that village and its vicinity and this city, and we trust it will be gratifying to the donors to learn that their gifts have been usefully and successfully applied.'

MONROVIA, (Liberia,) March 1st, 1833.

Mr. Copp—Sir, Mindful of your request that I should inform you of my safe arrival and how I am pleased with the country, I improve the opportunity presented by return of Roanoke to write a short letter. We had a pleasant passage of 42 days from land to land, and by the attestation of Captain Hatch, were rendered quite comfortable. Not one of my family were sea-sick a day; and by the favor of God our health still continues, though we do not expect to escape a visit of the fever-and-ague, which scarcely ever passes by new comers without a call.

I find, as was represented at home, that religion is flourishing, and christians active. There is at present some little excitement among sinners at Caldwell and Millsburg. We have Baptists, Methodists and Presbyterians here, and all seem engaged. At present, I remain at Caldwell, and shall continue to until the fever leaves me. It is very pleasantly situated on the St. Pauls, and might, under suitable agricultural improvement, speedily equal in beauty, any of the river towns in America.

The land about Caldwell is rich and readily subdued; the only source of evil hitherto, I think, arises from neglect of agricultural improvement. The fruits are various; the orange and lime are found wild, and only need the same care to make them abundant, as is bestowed on the apple in New York. Lemons and papua, and cassia, and plantain, &c. are also abundant. Pine-apples cover whole fields, growing wild. The Lima bean and Cotton, when planted, continue to bear, I am informed, for several years. I have seen coffee, and cotton, and indigo, wild and abundant—also, pepper of two kinds. Watermelons and cucumbers, and grapes, are found in some gardens:—thus you see we have abundance of fruit to reward the laborer. A farmer on the St. Pauls river told me that from one quart of *Indian Corn*, he raised three barrels in one year. There are many cattle and hogs and fowls here, and when more attention is bestowed on the land, rich pasture lands will be abundant. I am informed that 100 miles inland, the cattle are large and numerous.

Chloe Mintus, who was placed under my care by Dr. Smith, was persuaded not to come by some opposers of Colonization in the city of New York, where she left me the day before my departure for Norfolk, and I know not where she is gone—I escorted her to the Agent, who was to send back the particulars to Dr. Smith.

With a deep sense of gratitude to yourself and the other friends who assisted me to come to this land of privileges, I desire to tender you all, my sincere thanks.

Yours, most respectfully,

WILLIAM REYNOLDS.

P. S. You will add to your other favors, by writing to my wife's father, Mr. Archelaus Fletcher, Canandaigua, Ontario Co., to inform him of our safe arrival, and that we are all well.

The following is to a colored Friend.

MONROVIA, March 1, 1833.

I write a few lines by Roanoke, to urge you to come out to Liberia. The country exceeds what I anticipated while in America. It is rich, and abounds in tropical fruits—it yields a large return to the laborer. The climate is delightful, and the heat not so oppressive as in our summers and harvesting. The sea-breeze blows here every day, and at night I find a blanket adds to my comfort. A man can get a living and make money here in various ways as in the United States, by trade or farming, &c. I am intending to try farming. If you come at all, come soon; the earliest settlers, we think, will have the best chance. My family is all well and send their respects to you. Remember me to all inquiring friends.

Yours, &c.

WILLIAM REYNOLDS.

P. S. Please write to my wife's sister, Almira Williams, to inform her of our arrival and health.

Since the above was in type, a late arrival at New York has brought news from Liberia of the 27th of April.

Within two months previous to the publication of the *Liberia Herald* of that date, (says the *New York Commercial Advertiser*,) there had been entries into the port of Monrovia, of twenty-five vessels—of which one was a ship, eight were brigs, fifteen schooners, and one sloop. They were from Boston, Salem, New York, and Norfolk in the United States—Liverpool in England—St. Thomas, in the West Indies; France, Cape de Verdes, Grand Bassa, and the Leeward and Windward Coasts. These are testimonials, which it would be difficult to controvert, of the prosperity of the colony. It indicates a greater extent of commercial business than the city of New York could boast of in nearly and perhaps more than half a century after its settlement.

In advertizing to the erection of two or three warehouses on Water-street, in Monrovia, the *Herald* says—‘The great rise of property in this part of the town would astonish many across the Atlantic.’

An annual meeting of the Baptist Missionary Society was held on the 15th of April—a collection taken up—and measures adopted to engage forthwith, a suitable person to teach and preach among the surrounding natives. A sermon was preached on the occasion by the Rev. Mr. Waring.

Much gratitude and sensibility were manifested on receiving intelligence that Frederick Sheldon, Esq. of this city, had placed the sum of \$2,000 at the disposal of the Board of Managers of the Colonization Society, towards forming a fund for the support of a High School in that colony. ‘Mr. Sheldon’s donation, (says the *Herald*,) is a noble foundation on which to build, and long may he live to witness “*The Sheldon High School of Liberia*” in full operation.’

The writer of the following is a young colored man of excellent character, who left New York about a year since :

MONROVIA, (Liberia,) April 27th, 1833.

Dear Sir.—Your letter of the 10th October was handed me by the politeness of Mr. Bogart, shortly after the arrival of the *Edgar*, in which you observed that you wrote to me while I was in Norfolk ; but I am sorry to say, that I never received the letter. I am somewhat surprised to hear that you did not receive the letter I sent you, last July, by the *Jupiter*. I would have answered your letter ere this, but I have been so much engaged in business, and have met with some affliction, which confused my mind so much, that I was not able to write. It has been the good will of Providence to take from me, what he at first was pleased to *lend* me—my wife and younger child ; but I trust my unspeakable loss and severe affliction is their great gain and everlasting happiness. My little boy is yet alive, and doing very well.—According to promise, I will give you as correct a statement of the colony, as I am able. Our colony, I may say, is in a flourishing state ; but would be much more so, were the colonists in general more enterprising and industrious. As to the healthiness of the climate, I cannot much recommend it to strangers ; but the natives are the healthiest people I ever saw ; and even the settlers, when they get through the fever, are equally as healthy as the natives ; so that I cannot say that the climate is unhealthy to any but strangers. I, myself, although I have been at the point of death, enjoy at present, better health than I did in America. We have, in Monrovia, one Methodist and two Baptist Churches, and a Society of Protestant Episcopalians, and Presbyterians—who, for the want of suitable buildings, are compelled to hold their meetings in the Court House and public School House. There are two other Methodist Churches in the colony—one at Caldwell, and the other at Millsburg. There is also an Episcopalian Society at Caldwell, who are also compelled, for the want of a house of worship, to hold their meetings in a School House. A Missionary Society was very lately formed, attended by a goodly number of persons, who, I hope, will be the means of doing much good to the surrounding tribes of natives. The Sunday School was very much disorganized, until the Methodist Missionary, who has lately arrived here, interceded in behalf of Sunday Schools, and put them in order ; and within a few Sabbaths past, the School has been very well attended.

But there is still enough to do : the greatest part of the Sunday scholars are children, and there is a great number of adults and natives who are desirous to learn. I therefore propose to open a school myself next Sabbath, chiefly for the instruction of the above-named class of people.—We have a great number of communicants in each church ; but I cannot exactly certify the number. The books, tracts, &c. you placed in my charge, I presented to the Governor to dispose of. No doubt you have heard ere this, that I am not keeping school. I did not meet with the success, in that respect, that I anticipated before arriving here ; but I hold an office in the Agency, which is equally respectable, and more profitable—the Assistant Secretary to Jno. B. Russwurm, Colonial Secretary and editor of the *Herald*, &c.

I have not the least desire to return to America ; neither could any one who realizes as much liberty and enjoyment as I do. I wrote to a number of my friends by the *Jupiter*, about ten or twelve days ago, which vessel, I hope, will have safely arrived before the reception of this letter. I would be extremely obliged to you, as I have not sufficient time to write any more, to hand this letter, after you have perused it, to Frederic Sheldon, Esq., Bowling Green, with my kind respects.

I have the honor to be,

Most respectfully,

Your obedient servant,

JAMES M. THOMSON.

H. V. GARRETSON, *Broad-street, New-York.*

THE African Repository, (which has been much improved in its execution) states, that 'Richard Smith, Esq. to whom the American Colonization Society has been indebted during the last thirteen years, for his able, faithful, and gratuitous services as its Treasurer, has resigned that office. The Rev. James Laurie, D. C. has been appointed Treasurer till the annual meeting of the Board, to be held on the first Monday of July next: when a Treasurer will be elected for the residue of Mr. Smith's term.'

MANUMISSIONS.

THE Fredericksburgh Arena says: 'The rumor we gave in our last, upon the authority of a New York paper, that Mr. Randolph had provided for the manumission of his slaves, is, we believe, well founded.—The Compiler says the number is more than a hundred. We have it from a good source that the number is not far short of five hundred.'

A gentleman, formerly of Virginia, who resides with his family in Mississippi, says in a letter to the Editor of the Richmond Telegraph:

'I have undertaken to live without slaves, and instead of finding it a disagreeable and difficult mode of living to be adopted in a slaveholding country, I find it quite easy and satisfactory.'

NOBLE EXAMPLE.

AT a meeting of the students of the Theological Seminary in Andover, held on the 5th of June, 1833, the following Preamble and Resolve were adopted:

Whereas we have been assured by R. S. Finley, Esq. who has travelled extensively in Kentucky, as an agent of the American Colonization Society, that every thirty dollars which we may obtain for that purpose, one slave of good character may be voluntarily emancipated in Kentucky, and sent to Liberia:

Therefore, Resolved, That we pledge ourselves, with the blessing of God, to raise a sufficient sum of money within six months from this time, to effect the emancipation and removal to Liberia of at least ONE HUNDRED SLAVES in Kentucky.

MORE EXERTION.

THE Western Luminary states that the annual meeting of the Danville (Ky.) Colonization Society was held on the 11th ult. After the reading of the Annual Report, the meeting was addressed by President Young. One of the resolutions adopted at this meeting, is highly creditable to the Society, and worthy of imitation by every such association in the country. It contemplates the raising of *five hundred dollars* during the current year, in aid of the cause of African Colonization.—*West. Luminary.*

IMPORTANT RESOLUTION.

At a meeting of the Board of Directors of the Massachusetts Colonization Society, held at the General Agency Office, Joy's Buildings, April 11, 1833, it was unanimously

Resolved, That, in view of the momentous crisis of our country's history, in relation to the existence of slavery, it be earnestly recommended to Christians of all denominations, to SPEND A PORTION OF THE MORNING OF THE FOURTH OF JULY NEXT, IN SPECIAL PRAYER TO ALMIGHTY GOD, to preserve us from impending evils, to protect, enlarge and bless the Colony at Liberia, to pour on benighted Africa the light of the Gospel, to deliver our beloved country from the sin of Slavery, to put a speedy end to all traffic in human beings, and to give energy to all means now in operation, or which may yet be devised, to accomplish these important objects.

HON. CALEB CUSHING, of Newburyport, has been appointed by the Board of Managers of the Massachusetts Colonization Society, to deliver the annual oration before that body on the Fourth of July.

THERE is, in Louisville, Kentucky, a Female Association for promoting female education in Liberia. Their First Report, just published, show that they have \$68 75, now in their treasury. They have made themselves Auxiliary to the Female Colonization Society of Richmond and Manchester, (Va.) This Society, in a late Annual (Fourth) Report, state their funds to be \$401 07, now in the hands of the Treasurer. They also say—'During the past year there has evidently been an increasing interest in this cause in some of the congregations in this city, [Richmond] and it is not doubted that if a suitable teacher can be obtained to concentrate and strengthen this interest, little difficulty would be felt in obtaining a sufficiency to sustain her in her benevolent and christian operations.'

INSTRUCTION OF SLAVES.

THE following extract from the Presbytery of Georgia, will add something to the authority of the letters on this subject, published in the preceding pages :

We cannot close our narrative without noticing, with delight, and we trust with gratitude to God, the efforts which are making for the *moral and religious improvement of our Colored Population*. An interest in this long neglected and degraded portion of our community, has been increasing within our bounds for several years.

We may safely say that the subject is receiving general attention; and in all our churches, from Savannah to St. Mary's, something is doing, and much more we desire to do, and our way is opened. In Bryan county, the adult negroes who attend church on the Sabbath, are regularly instructed in the afternoon; and during the week, three or four planters visit different plantations, and instruct those resident thereon.—There are in the lower part of this county, six day and Sabbath schools, kept by masters and mistresses, on their plantations, for the religious instruction of the negro children, as well as for their improvement in other ways. There are also evening prayers held by some of the planters for the adults.

A member of our Presbytery devotes his whole time to the religious instruction of the negroes in Liberty county. He has free access to the great majority of the plantations, and visits them in the week at night. His labors on the Sabbath are divided alternately between three or four stations: at which the congregations of adults vary, from 1 to 3 or 4 hundred, according to the population of the immediate neighborhood. On the Sand Hills, a summer retreat, a Sabbath school, embracing adults and children, has just been set in operation, and of course we can say nothing of its success. On three or four plantations there are day and Sabbath schools for negro children; and on about the same number, weekly instruction for adults. The pastor of the Darien church, holds a regular service, summer and winter on the Sabbath, for the colored population of the city and vicinity.—There is also a large Sabbath school of sixty or seventy children; and in other parts of the country some efforts are making.

In Wayne county occasional instruction is afforded servants on different plantations, by owners and others, and a regular service on the Sabbath in one neighborhood, attended by thirty or forty adults. * * * * The plan of instruction thus far pursued has been oral and catechetical. Our instructions have given satisfaction to masters, and we humbly trust have been of benefit to the negroes.

TO READERS AND CORRESPONDENTS.

The article entitled '*A Voice from the East*,' is necessarily deferred, together with an interesting communication from an Agent of the Colonization Society, which came too late for this number.

Several publications are before us, which will receive notice in our next. Among them is an able and candid essay on Colonization and Abolition, 'by A New Englander:' Publishers for this city, Peirce and Parker.

